
THE PROPERTY OF THE NATION

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ABSTRACT

This article focuses on Abdulla Aripov's importance in Uzbek literature and poetry, as well as the poet's lyrical and artistic characteristics. The scope, history, and creative laboratory of the poet's poems are also discussed in the essay. Abdulla Aripov is regarded to have given 1960s poetry a fresh tone, philosophical energy, and, most significantly, sensitivity.

KEYWORDS: *Poetic, Artistic, Style, Philosophy Of Life, Sacred, Glorious, Sensibility, Word, Emotion, National Property, Mashayiks, Lyrical Hero.*

INTRODUCTION

There will be persons in this world whose abilities and innovations will become the property of an entire nation or humanity. In human history, there are several examples of this. Abdulla Aripov is one of those people who acquired the property of the people after making significant contributions to Uzbek poetry, epic poetry, drama, and translation.

He joined the literary world with his own voice and style. In a poem, the poet himself wrote:

Men shoirman

Istasangiz shu.

O'zinniki shu sozim.

Birovlardan olmadim tuyg'u

O'zgaga ham bermam ovozim.

Abdulla Aripov, in fact, shattered the limitations of social poetry, which had fully created in Uzbek literature, and presented a new poetic mood imbued with a philosophical attitude. As a result, talented artists of the time - Oybek, Abdulla Qahhor, Mirtemir - and demanding critics - Ozod Sharafiddinov, Matyokub Kushjanov, Norboy Khudoiberganov - were drawn to his poems. O. Sharofiddinov, a critic, released the first collection of poems.

With the publication of the book "Face to Face," we young people have begun to become acquainted with Abdulla Aripov. Reading the poetry in this book will cause you to reflect about life, its complexity, the art of living, and even the philosophy of life. It is this mood, that is, the observation of life, that prevails in teenagers aged 18-22..

Qorayganda uzoq tog'larning qori,

Bog'larga cho'kkanda oqshomgi tuman,

Sovuq kuz yelidan junjikib, nari –

Ochiq ayvon ostin etganda maskan,

*Do 'stginam, xayolan quchaman seni,
Xazon davrasida kutaman seni'¹.*

It is self-evident that in the mind of a teenager on the verge of a wonderful life, his knowledge of life philosophy begins to form. The freedom of being in the arms of parents, the delights of being with friends and the trials of life begin to be considered. In keeping with the poet's philosophy of life, the poet emphasizes the logic that the world is fleeting, with both rewards and losses. "Mother," for example, is a poem by the poet.:

*Balki sening qabring uzra,
Ko 'karganda gul-chechak
Ostonamga qadam qo 'yar
Sen istagan kelinchak.
Balki uning yo 'llariga
Kimdir gul ham sochadir,
Balki munis opajonim
Kel, deb quchoq ochadir.
Balki do 'stlar davrasida
Kamim bo 'lmas hech qachon,
Lekin seni o 'sha damda
Qaydan topay, onajon...²*

"I have composed a poem devoted to my mum for a long time," Abdulla Aripov stated in an interview with Mirpolat Mirzo. I'm not allowed to discuss my feelings at that moment. However, I did not write this poem for publication. Grief can never be a man's banner. For two years, I didn't publish the poem. Because I was the third of three sisters. Though they read this poem, it will be like if my mother has died a second time for them... "(Mirpolat Mirzo.)" I announced afterwards. A rainbow like you is high and immortal...- A. Aripov, "World Literature," No. 3, Page 121).

There are many poems written about the sanctity and glory of the homeland. However, A. Aripov's poem about the Motherland, written in a simple, fluent style, fascinates the reader:

*Seni Chingiz g 'azabga to 'lib,
Yo 'gotmoqchi bo 'ldi dunyodan.
Jaloliddin samani bo 'lib,
Sakrab o 'tding Amudaryodan.
Sensan o 'shal samanim manim,
O 'zbekiston-vatanim mani'³.*

"In those days, the entire Soviet Union was exalted and sung as a motherland," the author remarked of the poem's creation. "Then - what about Uzbekistan?" I thought in this situation. The issue came up. And throughout the poem, the question "Uzbekistan is my homeland!" is posed. This is a fascinating detail. "I say this day - it's mine, mine," there was a phrase in the poem devoted to the great master. "I say this day - it's mine, mine," it was proclaimed under duress. "At

the time, we didn't have the legal right to name our great grandfather mine!" p. 128) (World Literature, No. 3, 2011).

Teacher Ozod Sharafiddinov's article "There are many poems, but a poet?" Was published in the 80's. It expresses the idea that the poet should have a status as a citizen, live with the pain of the people, have a philosophy that he wants to tell the reader.

*Shoir qalamida hasratlar qat-qat,
Shoirni chulg'aydi o'ylar daf'atan.
Yashab qolarmikan she'rim oqibat?
Ozod bo'larmikan notavon Vatan?⁴*

It took a heart the size of a horse's head to utter it, especially considering the poem was penned in the 1970s. The Soviet Union was referred to as "home" in the preceding discourse. The words "independence" could not be used at the time. The poem was titled "Nekrasov's grief" by A. Aripov and expressed his deepest feelings.

In the Chinese poet, there will be sensitivity. What is the definition of sensitivity? It denotes a social uprising against injustices. Abdulla Aripov revolted in a similar way. Whatever the surroundings, whatever the regime, that revolt will continue to grow from the layers of the artist's creations. This rebellion is clearly seen in the poet's poem "Face to Face":

Ha, men istiqbolni o'ylayman, balki,
Unda xalq yo'liga tutashar yo'lim.
Biroq "ura"larni sevmayman hali,
"Ura"demaklikka qisqadir tilim.

The Soviet Union was following its program in 15 republics at the time the poem was written, and any directives issued by the party were met with chants of "Hurray!" This poem reflects Abdulla Aripov's bravery, empathy for his downtrodden compatriots, and unhappiness with the fact that life is not the same as in real life.

Munaqqid Umarali Normatov A. draws the following conclusion after analyzing many of Aripov's poems about the Motherland, the people, the motherland, and the nation: Aripov was able to rise to the highest position. The poet was accorded this high distinction.

A. Aripov has a poem "Goldfish". This poem has been interpreted differently, causing controversy. Commenting on the writing of this poem, the poet himself wrote: Like other poets, I felt sorry for those fish, and I wrote a poem called "The Golden Fish" and got into trouble. I mean, when I say filthy pool, I mean the Soviet system. I mean, there's really a saying that the rope looked like a snake to them. Here is the poem:

Tuxumdan chiqdi-yu keltirib uni
Shu loyqa hovuzga tomon otdilar.
Tashlandiq ushoq yeb o'tadi kuni,
Xori xas, xazonlar ustun yobdilar.
Dunyoda ko'rgani shu tor hovuzcha
Va mudroq tollarning achchiq xazoni.
Menga alam qilar, tilla baliqcha

Bir ko'lmak hovuz deb bilar dunyoni...

The topic of a work is narrowed when it is linked to a specific period or system. The creator's talent is diminished. This poem is devoted to humanity as a whole, as well as its history. There are far too many people who live in their own shells. He does not desire to modify his life or contribute to society in any way. He'll be able to adapt to the passing of time, to his life, and he'll be content with it. Systems, too, will evolve. Of course, this is our interpretation.

Many young people learn about Abdulla Aripov through the poetry "My First Love" and the song "My First Love" sung to Sherali Juraev's beat.

Kecha oqshom falakda oy bo'zarib botganda,
Zuhra yulduz miltirab, xira xanda otganda,
Ruhimda bir ma'yuslik sokinlik uyg'otganda,
Men seni esga oldim, birinchi muhabbatim,
Eslab xayolga toldim, birinchi muhabbatim.

One of the most beautiful writings about love is poetry, which is about lifelongness. "I enjoy one of Abdullah's qualities," says Abdullah Qahhor. He just writes about what he sees and knows. Indeed, this poem's literary style is suitable for young people of various ages. "The greatest love is unrequited love," according to the mashayiks, and this tremendous human love is expressed in the poetry. That is why the poem has sadness and suffering, and why it has sunk so deeply into the reader's heart.

"What would I talk about if I had an interview with Dante?" Abdulla Aripov stated in an interview. He'd be the most up-to-date of my contemporaries. I spoke with him on the issues of today's world - the good and the bad, the honest and the dishonest. Bribe-takers, criminals, envious, laganbardars, and others still dread Dante. Dante is a contemporary of ours in several ways. When we consider that the poet's dramatic epic "The Road to Heaven" was created under the influence of Dante's "Divine Comedy," it becomes clear that the artists' ideas about society and life philosophy are intertwined. The dramatic epic comes to a close as follows:

Bir rivoyat bahonayu, doston so'zladim.
Turli-tuman taqdirlarni aylab mujassam.
Odamlarga ibrat bo'lsin deya o'yladim.

CONCLUSION

People's personalities may change throughout time, but human nature does not. As long as there remain people of unchanging nature, Abdulla Aripov's poems, epics, and translated works can be read. The poet's name, talent, and the emblems he created will all be exposed. We students are proud that our country owns such valuable assets. In one of the poet's poems, it is written:

O'zbekni bilmoq bo'lsang, Andijonga darhol boq.
Nomard bilan gaplashmas, u – mard bilan chin o'rtoq.
Mehnat-u ma'rifat ham Andijonga yarashgay,
Sir emas, ko'plar unga, havas bilan qarashgay.

Yes, the poet glorified courage, truly loved his nation. As long as this nation exists, its poems are also about eternity.

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